# THESignet

"And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO YAH" (Exodus 28:36)

A bi-monthly publication of The Creation Seventh Day and Adventist Church

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As we investigate the third angel's message, we naturally feel an interest to know if the prophecies anywhere intimate what the effect of this message will be; or what measure of success will attend it. We think we find this clearly indicated in the seventh chapter of Revelation. We have shown that the angel ascending with the seal of the living God, here brought to view, is the same as the third angel of Revelation 14. And as the result of this work, in Revelation 7 it is declared that 144,000 were sealed as the servants of God.

But, says one, the 144,000 cannot belong to the present generation, or be gathered in the gospel dispensation; for they were sealed out of the twelve tribes of the children of Israel. A sufficient answer to this is found in the testimony of James. He, writing in A.D. 60, to Christians, and for the benefit of Christians, and carrying us down even to the coming of Christ, addresses his epistle to the twelve tribes scattered abroad. It is evident, therefore, that Christians are counted as belonging to the twelve tribes.

In what sense are they so considered? For there are no genealogies of tribes preserved among men in this dispensation. Paul illustrates this by a beautiful figure in the eleventh chapter of Romans. He sets forth the people of God in the former dispensation, the literal Israel, under the figure of an olive-tree with twelve branches. These branches represented the twelve tribes of the children of Israel. These branches were broken off, which signified that the Jews, by rejecting Christ ceased to be God's people.

These are not the literal seed, but the spiritual; because they are not brought in by faith. So we hear Paul saying, in Rom. 2:28, 29, " He is not a Jew, which is one outwardly; neither is that circumcision, which is

which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not of the letter.' Again, Paul says, Rom. 9:6—8, "They are not all Israel which are of Israel; neither, because they are the seed of Abraham, are they all children; but, In Isaac shall thy seed be called.

That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." And he adds, in Gal. 4:28, that, "We, brethren, [Christians] as Isaac was, are the children of promise." And he adds in the next verse that he was born after the Spirit.

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Nothing could be plainer than these testimonies, that there is a spiritual seed, reck-That is, They which are the

these testimonies, that there is a spiritual seed, reckoned as the true Israel, perpetuated, not in a literal, but in a spiritual sense.

Because the twelve tribes, therefore, are mentioned in Revelation, from whom the 144,000 are sealed, that is no evidence that they are not taken from the gospel dispensation; or even from the closing portion of it. But we have still clearer evidence to present upon this point.

The New Jerusalem, which John saw coming down from God out of heaven, in which there was the throne of the Lamb, as well as the throne of God, will not certainly be considered a Jewish city; for in the twelve foundations were the names of the twelve apostles. But on the twelve gates of that city, as described in Rev. 21:12, there are names written, which are the names of the twelve tribes of the children of Israel.

Now all the people of God, from Adam to the close of the gospel dispensation, will go into that city through some one of those twelve gates; hence, all will be reckoned, both Jews and Christians, as belonging to some one of the twelve tribes.

No genealogy is kept of those tribes here upon earth, as it is not necessary that men should now understand these distinctions. But Paul speaks of the church of the first-born written in heaven, giving us to understand that the record is kept there. The only object of preserving the tribes distinct in the former dispensation was that men might understand the fulfillment of the prophecies concerning Christ, Who was to spring from a particular tribe; and the Jews might thus be able to identify the Messiah. But since Christ has come, that necessity no longer exists; and hence the genealogy of the tribes has been irrecoverably lost.

This company, the 144,000, are again brought to view in Rev. 14:1-5. And here we have indisputable evidence that they are gathered from the last generation of the living. John says, "A Lamb stood on the Mount Sion, and with him a hundred and forty and four thousand, having his Father's name written in their foreheads." This name is the same as the seal of God brought to view in Revelation 7; hence this company is the same as the 144,000 of chapter 7.

And of these it is said, that they were "redeemed from the earth," and "redeemed from among men." This can mean nothing else but translation from among the living. These first five verses of Revelation 14 belong to chapter 13, and are the closing portion of the line of prophecy beginning with chapter 12. These 144,000 are the ones who pass through the terrible conflict with the power symbolized by the two-horned beast described in Rev. 13:11—17. But we have shown that this power is a symbol of our own government, is now upon the stage of action, and is the last power which persecutes the church of God. Therefore the 144,000 are the ones who are developed by the third angel's message, and who will be translated from among men at the second coming of Christ.

The sealing work of Revelation 7 results in sealing the number here specified; but as this is identical with the third angel's message, this sealing work has for many years already been going forward; and some whose whole religious experience has been connected with, and is owing to, this work, have fallen asleep since the message commenced. Will they be reckoned with this 144,000? If so, how can it be said that they will be redeemed from among men, or be translated?

We answer, Before Christ comes, there is a partial resurrection to take place, according to Dan. 12:2 and Rev. 1:7. Daniel says, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." This is not the general resurrection of either class; for at the general resurrection of the righteous there are no wicked ones to be raised, and at the general resurrection of the wicked there are no righteous ones included. But here is a mixed resurrection, taking some, a few, of both classes; and this occurs in connection with the standing up of Michael, and the closing time

of trouble. We therefore infer that at this time, probably when the voice of God is heard (Joel 3:16, Heb. 12: 27, and Rev. 16:17), some of the pre-eminently wicked, and some of the pre-eminently good, including all those who have died in the third angel's message, will be raised from the dead, but raised only to mortal life. Being then raised from the dead, and taking their place with those who have not died under this message, they are translated when the Lord appears; and hence, with the others, may also be said to be redeemed from among men.

—Uriah Smith, Synopsis of the Present Truth, 1884



### **News From Abroad**

We are happy to report that the second missionary journey of Pastor "Chick" in Rwanda, Africa—commenced in late May—has been experiencing great success in both the evangelism and educational aspects of the ministry. As Mrs. White told us, the health work is the right hand of the gospel,

and this continues to prove true on the African continent. With Yah's blessing, work has spread to the surrounding countries, with free schools being opened in Rwanda and pending in at least one other country, with requests abounding for more labor in other nearby fields. As is to be expected, the cost of providing free health counseling and education to the public far exceeds our intake from that work, and we continue to give thanks to Yahweh for the provisions He has made to enable us to continue. We are blessed as well by the generosity of those within our movement and without towards this cause.

One of our brethren has traveled to her native home of South Korea recently, taking the message with her in her own language. She commonly reports at great length of great success and interest, and our prayers continue for her in what is a new field for our movement. For those interested, Korean materials are available online at:

www.csda-korea.org

Brother Abraham and the Canadian brethren have completed the first translation of a CSDA publication into the German language. Many more materials are expected to be completed shortly, as we continue to make the present truth available for those of every nation and tongue.

More Spanish materials continue to be made available online at the Spanish mirror to our website, located at: www.csdachurch.org/spanish or at the mirror: www.csda.us/spanish

Questions and comments are welcome, and may be published in upcoming issues of the Signet. Please write to the address in the contact section, or email the editor at claimvictory@hotmail.com

## A Terrible Choice

In October of 2008, the Tennessee congregation of the CSDA Church celebrated what may have been its last Feast of Tabernacles at its current location. Its members attended what could potentially have been their last holy day as free citizens of this country. Because of the papal spirit that has infiltrated the mainstream organization of modern-day Adventism, those who would remain faithful to both the name and the doctrines of the Seventh-day Adventist Church have found their faith ruled "illegal" by the courts of these United States.

What we are being told to do, in essence, is to choose between the name that God has given to us, and the beliefs that God has given to us. We may be called "Seventh-day Adventists," if we return to the mainstream congregation and turn our back on the most precious message the world has ever known. Creation Seventh Day Adventists, like the Spirit-led Adventist pioneers before us, believe in:

- 1) Complete victory over all known sin
- 2) The soon, and very soon, return of Christ our Savior
- 3) An ever-increasing knowledge of Bible prophecy, and the continued presence of the spirit of prophecy among those who constitute the spiritual Bride
- 4) A non-Trinitarian understanding of the Godhead
- 5) A single, remnant people that are united in doctrine and

These, and other beliefs once held so precious to the ones who remained faithful to the Millerite movement, have been continuously downplayed, or outright rejected, by those whom the world in general recognizes as their spiritual heirs. But we, who have followed with a clean conscience the instructions given by God's servant, are persecuted for our faithfulness to these words: "We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, Let that which these men have written in the past be reproduced." [Counsels to Writers and Editors, page 28]

Some, who have heard of our plight, content themselves in their complacency by saying, "But have you not made an idol of the name 'Seventh-day Adventist'?" The question itself may be worth asking, but the motive behind it is seldom reflective of a Christian spirit. An idol is a thing that is worshipped, and Seventh-day Adventists, of all people should beware of trying to make the same arguments against new light, or new ideas, that those in the Sunday-keeping churches use against the message of Adventism.

This is not a minor point. Those who hear of the Sabbath truth,

The sanctuary message, and the investigative judgment, but reject these teachings, say, "Why can't you just speak about Jesus? Why do you speak of judgment, why do you speak of doctrines, when love is the most important thing? Why do you make the law, or the commandments, an idol?"

That is an argument commonly heard from those who have ceased to seek the light beyond their own current experience, and appallingly, Creation Seventh Day Adventists hear it very often from those who have come to the Advent truth of this generation. What those who do not like the idea of judgment entirely fail to understand is that judgment is also a part of the "good news!"

We read, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." (Rev 14:6, 7)

It is the tendency of the flesh to deny or ignore that which makes it uncomfortable. When you hold a fire in the face of an animal, it backs away. When you make a loud noise, it jumps. When you prick it with a sharp stick, it may run off. If human beings do nothing more than this when faced with the unpleasant, what benefit have they over the dumb beasts? When the message of the Creation Seventh Day Adventist Church came to me, as an Adventist, and I was forced to confront the terrible truth that the conference, which had spiritual headship over me, had united with the state and was now putting Christians in jail, I had a terrible choice to make.

I could ignore it, deny it, or try to justify it. Some have ignored it. They are, despite their willful ignorance, accountable for their choice. Some have denied it, and claimed that the documents do not exist, or are faked. They need only consult with their own administrators to see that - if only it were not so the evidence is not only there, it is freely and unashamedly admitted. Others attempt to justify it with statements such as the above, "You are putting too much focus on this matter; you have made the name an idol."

I could have done any of those three things. I could have chosen to stop reading the evidence. I could have chosen to angrily deny the facts. I could have searched the Scriptures for loopholes to justify to myself the ungodly actions of men who do not know the power of Christ to save and defend His own dear Church. But I wanted to be more than just a "reactor." Christ does not desire His people to be reactors, to be led by the things that happen to them in the flesh.

He desires his people to be "actors" in the sense that they "act" on spiritual impulses, and not for any earthly considerations beyond what is necessary for the glory of His kingdom and the preservation of the bodies he has given us.

I chose, and I hope all will choose, to acknowledge the fact that just as judgment is part of the Gospel, so is the testimony of those who will not bow to golden images a part of the Gospel. We read from Daniel's record, "Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, 'O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image; and whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up." (Dan 3:8-12)

It is no coincidence, dear reader, that a union of Church and State, in the writings of Ellen White, is called an "image" of a beast (which represents a king or a kingdom). It is no coincidence that the same language is used now by the Adventist Church as was used in ancient Babylon. We, who are faithful to both the name and the doctrines of Adventism, must bow to the decisions of the combined force of the SDA General Conference and the United States government, or we must lose our freedom of religion. That is the plan of these men.

We believe our Father in Heaven has another plan.

But in any event, the question should be asked, "What does it mean to make an idol?" An idol is something that, in the minds of the worshippers, replaces God. Catholicism has several excellent examples of this, although they would deny that the term applies. When they worship (or, in their language, "venerate") Mary, they are appealing to one who, even if she were alive in Heaven and not awaiting resurrection, has less mercy than the Father and Son. She has replaced Yahweh as the Merciful One. When they appeal to the priest for absolution of sins, they appeal to one who has infinitely less power to forgive than the Son of God, who died that men may be free, and who now, currently, "ever liveth to make intersession" for His people. The Scriptures do not indicate that He requires any assistance in this process, but to idolaters the priests become the Forgivers.

In mainstream Adventism, Christ is the Husband of the Bride, the Church. Christ is the Strong One, the Defender. Yet the General Conference has said, "Let us make us a law, that the name 'Seventh-day Adventist' may be protected." Let those who have eyes to see, see... this is an idol! This is no better than the practices Adventists so rightly reject when they appear in other guises. Those who desire to keep the name God has given to us worship God, and obey His instructions. It is still God, still Yahweh, who is the object of our worship, but the

instructions are sacred – not for their own sakes, not as though the instructions or the name itself is to be worshiped – because they come from the One whom we worship. Our obedience to Yahweh's instructions, which includes keeping both the name He has given us (Creation Seventh Day Adventist) and the other blessings He has given us (the commandments of God and the faith of Yahshua) are a sign of our worship of Him, a sign that we believe "the hour of His judgment is come," and that we are prepared to face that judgment, HIS judgment, in love and peace, even with joy.

It is the judgment of *men* for which we have little use, even when they are general conference presidents, even when they are called "judges" in the system of this world. We must obey God, rather than men, regardless of what will happen as a result.

It is the true idolater, the one who has made something more important to them than obedience to Yahweh's instructions, who accuses us of making our obedience to His wishes a substitute for the Father and Son. This obedience is the evidence of true worship. It is the true idolater, who has made something more important than spiritual discernment and a heart to be a true protestant, who ignores the terrible injustices being done to these tiny congregations, in their name... on their behalf. It is the true idolater, who has chosen to worship the lie rather than acknowledge the God of Truth, who convinces himself that our circumstances – the terrible choices they are attempting to force us to make – are not so bad as we claim, or do not exist altogether.

In short, only idolaters have accused us of making an idol of the name "Seventh-day Adventist," just as only idolaters have accused Adventists of making an idol of the Sabbath day. Both are Yahweh's instructions. Yes, it is true that the Sabbath is one of the Ten Commandments, and the Church's name is not. There is a very simple reason for this: the Sabbath is an eternal command, a permanent blessing, while the name of the Bride has changed to meet the needs of humanity down through the generations. That is the only difference; the instructions are just as important, as they come from the same One wielding the same authority. The least of Yahweh's instructions are immeasurably more important than the greatest of human opinions.

And why is this name so important? Why have we been given this name by the One whom we worship? We have been called Sons of God, Israel, Christians, Protestants, Seventh-day Adventists, and now Creation Seventh Day Adventists. In every generation, there was something that this name told the world. The Sons of God were not like the other "daughters of men." Israel was composed of those who "overcame" in the name of Yahweh. Christians accepted Christ as the express image of Elohim, Son of the Eternal Father, and Savior of humanity. Protestants rejected the imposition of human laws and decisions into the obligation that every person has toward the Creator. Seventh-day Adventists held up the importance of the Sabbath blessing – the commandment most rejected by apostate

Christendom – and the soon appearance, the Advent, of Yahshua.

Creation Seventh Day Adventists have a similar name, since the Three Angels' Message continues to be the final form of the everlasting Gospel, but now we show more clearly the creative power of Yahweh in the life of the believer, for victory over sin is a new life, a new creation, and not an improvement over the old. For this and other reasons, our Heavenly Father, whom we worship, and to whom we render loving obedience, has instructed us concerning the name of the Bride of Christ.

Those who deny the facts of this Trademark case, and the evidence verifying what we declare about it, can only be educated if they choose to look. But if they do, it is an easy repair to make. There are online records of court cases, and of the decisions by which this country's laws have been manipulated in order to uphold the conference's faithless choices.

Those who justify it... there is little that can be said to convince them. They are in a state of extreme danger, as it is written, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink, which justify the wicked for reward, and take away the righteousness of the righteous from him!" (Isa 5:20-23) The best that can be done for those who justify it is to pray for them, and to look for opportunities to demonstrate the spiritual principles involved in a way that may reach them eventually. Other than that, there is very little, for even Yahweh allows people to have the illusions that they choose for themselves. (2Th 2:11)

But finally, how do we express the importance of the choice that the world is attempting to force on us to those who ignore it? They accept the facts, they don't try to justify the conference's actions – and may even admit that it is "wrong" – but they don't do anything about it? They do not protest. They do not tell those around them about it. They continue to support the ungodly works with their tithes, and with their willing membership.

For these, we must attempt to impress upon them the consequences of inaction. The world often asks for charity for the underprivileged, the starving children in other countries. People are asked for donations to scholarship funds, and hospitals. These things are important, to be sure. And yet, while the causes of these things are championed eagerly, and with the approval of the on looking public, those who face hardship and persecution for everlasting matters are easy to consider unimportant.

No, the world in general is not going to care about spiritual matters such as that which is facing us now. The world will see no great dilemma, and offer advice as misguided as it is useless, "Just change the name," "just forget about the differences." The only hope for the Christian is the salvation of Yahshua the

Messiah. This little Church, this little collection of people who insist on total integrity, total purity at any price, will put their trust in the Son of God when those who were commissioned to teach that lesson to the world before us failed in so spectacular a manner.

There is a way out of the terrible choice. The way is not to choose at all. It is to retain the name that God has given to us, for we are not ashamed of that name. It is to retain the faith "once delivered unto the saints," and all the additional light that Yahweh has revealed to us since that day. There are consequences for this action. There may be suffering, deprivation and imprisonment as a result, for the courts have already ruled this option "illegal." Nevertheless, the consequences of choosing not to choose between our name and our faith are far less than either of the two alternatives being offered to us.

Not many will make that decision, and few will celebrate our steadfast devotion to our convictions. Nevertheless, this is what we must do. Despite the terrible choices that the world attempts to force upon the saints of the Most High, we must be the ones to answer that question asked by our Savior when He was here among us, "when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8)

The voices that reply may be few, and they may be scattered. They may not come from palaces, or large buildings, but they will come. The voices will come from those who have chosen to make their stand for integrity, and to reject the power of Satan as it acts through men and imperfect institutions. And those voices will say, firmly, "Yes."

—D.P. Aguilar

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